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expressive protagonist, both with the pen in his "Primer of the War for Americans," and with the scalpel, in ministering to the wounded soldiers in France. Miss Repplier was a life-long friend of Dr. White, and her sympathetic pen-picture, written in her own charming, inimitable style, is a noteworthy contribution to biographical literature.

THOMAS J. BURKE.

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**Lamott, John H., S.T.D.** *The History of the Archdiocese of Cincinnati (1821-1921)*. Cincinnati, 1921. P. xv + 430.

The sad news of the untoward accident in the old Borgo in Rome, which resulted in the death of the *gran maestro*, Alfred Canon Cauchie, is uppermost in my mind and heart as I take up this splendid example of the work of one of his students for review. During the years that Doctor Lamott sat at the feet of Louvain's great teacher in the historical sciences, Canon Cauchie saw in his development another link with the America he loved and for which he had given so much that was best of himself. To know Cauchie and to appreciate to the highest the value of his skill in training young scholars in the field of historical research and criticism, one has but to open the pages of this last doctoral dissertation published under his direction.

Dr. Lamott came to Louvain equipped in no small degree with the best scholarship of Rome. He had successfully stood for the doctorates of theology and philosophy and his wide range of knowledge, his grasp of the modern languages and his love for historical lore, constituted him the ideal student in the eyes of a master, as Cauchie undoubtedly was. For two years, Dr. Lamott underwent the rigorous training of Cauchie's Seminar, and returned to his home in Cincinnati, with all that impetus for future work which was the secret of Cauchie's influence.

His *History of the Archdiocese of Cincinnati* is more than a chronicle of the Church in that part of the United States; it is a model of accurate *Forschungslehre*, and its treatment of a difficult, almost thorny, subject, will be an inspiration to historical workers in similar fields. His volume, while written primarily to gain the *Doctorat ès sciences morales et historiques* in Lou-

vain, was composed at the request of His Grace, Archbishop Moeller, to commemorate the centenary of the establishment of the diocese. The plan followed in the work is a threefold one—from the standpoint of time, place, and idea. A preliminary study of the beginnings of the Church in the Diocese of Cincinnati forms the opening chapter of the work, and then in chronological order, the development of Catholicism is presented with a charm that attracts at every page. The geographical treatment is the more difficult, since at given intervals the original diocese, which include the State of Ohio, was delimited and other suffragan Sees erected. Upon this institutional history of a given period, Cauchie was always at his best; and Dr. Lamott has skillfully followed the master's guidance in his delineation of the inner development of the Church in Ohio. The propagation of the Faith, the problems which met the early missionaries in the demand for churches, chapels, schools, asylums, and convents, the growth of canonical legislation, the rise and development of religious orders within the diocese, and the increase in social service and welfare activity—all these are described in an illuminating and inspiring way that places his doctoral dissertation among the best of the Louvain schools.

To first-hand sources the author has gone in every question, and it is significant that a great majority of the original materials he has used for his work was to be found in the printed pages of the *Catholic Historical Review*. The two archival centres which furnished him with valuable sources are the Archives of Mount-Saint-Joseph-on-the-Ohio, and the Catholic Archives of America, at Notre Dame University. His work has revealed the great importance of both these archival depots, and to the former, especially, is he indebted for important documentary material, without which much that he has written could not have been told.

The chapter, devoted to the episcopate of Archbishop Purcell which contains Dr. Lamott's interpretation of the causes which led up to the financial difficulties of the '70's, has met with praise from his many reviewers; and the numerous appendices have valuable lists which will be of service to future historians of the Archdiocese. There is a good and serviceable index to the volume.

Canon Cauchie has left behind him as a legacy to the advancing interests of Catholic historical scholarship trained students in every part of the world. The Church in the United States can well rejoice that in the work being done by Dr. Lamott, at the Seminary of Cincinnati, by Dr. Zwierlein, at Rochester, and by Father Busch, at St. Paul, the Louvain ideal is being given constant life and vigor.

P. G.

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**The Labor Problem and the Social Catholic Movement in France.**

By Parker Thomas Moon. New York: The MacMillan Co., 1921. Pp. xii+473.

This book may well be commended for its clear analysis of the forces which tend to a definite solution of the labor problems. We may disagree with some of its conclusions, but the case of Social Catholicism with its philosophy based on the application of ethical principles to labor problems is presented by Professor Moon with a wealth of argumentative and clear exposition. His picture of the beginning and development of the Social Catholic Movement is well done. The industrial revolution was as poison in the blood of France. The working classes were but things to be broken on the wheel of labour in the name of economic liberty. Conservatism entrenched in the traditions of years seemed an insuperable obstacle to amelioration of conditions. But champions such as De Lamennais, Lacordaire, and Montalambert ploughed and cultivated the ground for reform, despite governmental and clerical opposition. *L'Avenir* evoked no approval from Rome, but Lacordaire and Montalambert remaining loyal Catholics preserved their belief that political liberty could and should be christianized, and championed their belief with a moderation that conciliated those conservatives. And so optimistic was Lacordaire at the approaching dawn of a new day that yielding to the solicitations of his friends he launched the journal *The New Era* to vindicate the Church's right to be the protector of the common people in both economic and political life. Frederic Ozanam with his Society of St.